

Miron Dolot

EXECUTION BY HUNGER

Miron Dolot witnessed the horrors of state-induced famine in Ukraine and later emigrated to the West. In *Execution by Hunger: The Hidden Holocaust* (1985), excerpted below, Dolot recounts his experiences.

The year 1932 witnessed the last battle of collectivization: the battle for bread, or to be more specific, for the crop of 1932. On the one side was the Communist government; on the other, the starving farmers. The government forces resorted to any means in getting as many agricultural products from the countryside as possible, without regard to the consequences. The farmers, already on the verge of starvation, desperately tried to keep what food they had left, and, in spite of government efforts to the contrary, tried to stay alive. . . .

The long and cold winter of 1931–1932 was slowly giving way to spring. . . .

Around this time the plight of the villagers became desperate. This was the memorable spring of 1932 when the famine broke out, and the first deaths from hunger began to occur. I remember the endless procession of beggars on roads and paths, going from house to house. They were in different stages of starvation, dirty and ragged. With outstretched hands, they begged for food, any food: a potato, a beet, or at least a kernel of corn. Those were the first victims of starvation: destitute men and women; poor widows and orphaned children who had no chance of surviving the terrible ordeal.

Some starving farmers still tried to earn their food by doing chores in or outside the village. One could see these sullen, emaciated men walking from house to house with an ax, or a shovel, in search of work. Perhaps someone might hire them to dig up the garden, or chop some firewood. They would do it for a couple of potatoes. But not many of us had a couple of potatoes to spare.

Crowds of starving wretches could be seen scattered all over the potato fields. They were

looking for potatoes left over from last year's harvest. No matter what shape the potatoes were in, whether frozen or rotten, they were still edible. Others were roaming the forest in search of food; the riverbanks were crowded too; there was much new greenery around: young shoots of reed or other river plants. One might catch something, anything, in the water to eat.

But the majority of those who looked for help would go to the cities as they used to do before. It was always easier to find some work there, either gardening, cleaning backyards, or sweeping streets. But now, times had changed. It was illegal to hire farmers for any work. The purpose of the prohibition was twofold: it was done not only to stop the flow of labor from the collective farms, but also, and primarily, to prevent the farmers from receiving food rations in the cities. . . .

By this time our village was in economic ruin. Poverty was universal. We had never been rich, it is true, but economically, we had always been completely self-sufficient and had never gone hungry for so long. Now starving, we were facing the spring of 1932 with great anxiety for there was no hope of relief from the outside. Deaths from starvation became daily occurrences. There was always some burial in the village cemetery. One could see strange funeral processions: children pulling homemade hand-wagons with the bodies of their dead parents in them or the parents carting the bodies of their children. There were no coffins; no burial ceremonies performed by priests. The bodies of the starved were just deposited in a large common grave, one upon the other; that was all there was to it. . . .

Looking back to those events now, it seems to me that I lived in some kind of a wicked fantasy world. All the events which I witnessed and experienced then and which I am now describing, seem unreal to me because of their cruelty and unspeakable horror. It is simply too difficult to associate all those happenings with real life in a normal human society. . . .

The battle for the Ukrainian wheat crop of 1932 started almost two months before the harvest.

At the end of May, some strangers appeared in our village, and little by little, we began finding out who they were. The Party had mobilized 112,000 of its most active and reliable members in order to organize a speedy harvest of the new crop, and to secure its swift and smooth requisitioning and final delivery to the State. Soon these members became known to us as the Hundred Thousanders, or just Thousanders. There were nine of them in our village. . . . In no time at all, these new Thousanders took over our entire village like tyrants, imposing their wills and their demands upon us. . . .

Comrade Thousander's announcement that in 1932 we had to deliver the same quota of grain as in 1931 was a hard blow to us. We simply could not fulfill his demands. The 1932 grain quota was not based on the actual amount of grain sown, cultivated, and harvested; it was based upon an unrealistic government plan. . . .

Faced with starvation, the villagers tried everything possible to save themselves and their families. Some of them started eating dogs and cats. Others went hunting for birds: crows, magpies, swallows, sparrows, storks, and even nightingales. One could see starving villagers searching in the bushes along the river for birds' nests or looking for crabs and other small crustaceans in the water. Even their hard shells, though not edible, were cooked and the broth consumed as nourishment. One could see crowds of famished villagers combing the woods in search of roots or mushrooms

and berries. Some tried to catch small forest animals.

Driven by hunger, people ate everything and anything: even food that had already rotted—potatoes, beets, and other root vegetables that pigs normally refused to eat. They even ate weeds, the leaves and bark of trees, insects, frogs, and snails. Nor did they shy away from eating the meat of diseased horses and cattle. Often that meat was already decaying and those who ate it died of food poisoning. . . .

One morning in late January 1933, while it was still dark, Mother and I set out along the main street through the center of the village for the county town. We followed the street to the main road which led straight into the town. . . .

Soon, however, as we slowly made our way through the snow toward the village center, graphic evidence of starvation became visible. We noticed a black object which, from afar, looked like a snow-covered tree stump. As we came near, however, we saw that it was the body of a dead man. Frozen limbs protruding from under the snow gave the body the appearance of some grotesque creature. I bent down and cleared the snow off the face. It was Ulas, our elderly neighbor whom we had last seen about a month ago.

A few steps further, we saw another frozen body. It was the corpse of a woman. As I brushed away the snow, horror made my blood turn cold: under her ragged coat, clutched tightly to her bosom with her stiff hands, was the frozen little body of her baby.

We finally left our village behind and stepped onto the open road which led to the county seat. However, another ghostly panorama now opened in front of us. Everywhere we looked dead and frozen bodies lay by the sides of the road. To our right were bodies of those villagers who apparently had tried to reach the town in search of work and food. Weakened by starvation, they were unable to make it and ended up lying or falling down by the roadside, never to rise again. The gentle

snow mercifully covered their bodies with its white blanket.

One could easily imagine the fate of those people whose bodies were lying to our left. They most probably were returning from the county town, without having accomplished anything. They had tramped many kilometers in vain, only to be refused a job and a chance to stay alive. They were returning home empty-handed. Death caught up with them as they trudged homeward, resigned to dying in their village.

The wide open kolhosp¹ fields, stretching for kilometers on both sides of the main road, looked like a battlefield after a great war. Littering the fields were the bodies of the starving farmers who had been combing the potato fields over and over again in the hope of finding at least a fragment of a potato that might have been overlooked or left over from the last harvest. They died where they collapsed in their endless search for food. Some of those frozen corpses must have been lying out there for months. Nobody seemed to be in a hurry to cart them away and bury them. . . .

. . . Dmytro had never returned home after he had been taken to the county center.² His young wife Solomia was left alone with their daughter. She had gone to work in the collective farm, taking her little child with her. As the wife of a banished man, she too was considered an "enemy of the people," and her child was refused admission to the nursery. Later, Solomia was expelled from the collective farm, and thus forced to seek a job in the city. That was impossible, however, because she could not show a certificate of release from the collective farm. She found herself trapped in the circle of the Communist death ring. She had to return to her village.

When winter came, Solomia went from house to house, willing to work for just a piece of bread. She was too proud to beg. People were sympathetic and helped her as much as they could. However, as the famine worsened, and the villagers were no longer able to help her, she was not seen on her rounds any more.

We found the front door of Solomia's house open, but the entrance was blocked with snow-drifts, and it was hard to get inside. When we finally reached the living room, we saw a pitiful sight: Solomia was hanging from the ceiling in the middle of the room. She was dressed in her Ukrainian national costume, and at her breast hung a large cross. It was obvious that she had made preparations before committing suicide. Her hair was combed neatly in two braids hanging over her shoulders.

Frightened, we ran to fetch Mother. We helped her take down Solomia's frozen body, and laid it on a bench, and covered it with a handmade blanket. It was only after we finished doing this that we noticed the dead body of her little daughter. The child was lying in a wooden tub in the corner under the icons, clean and dressed in her best clothes. Her little hands were folded across her chest.

On the table was a note:

Dear Neighbors:

Please bury our bodies properly. I have to leave you, dear neighbors. I can bear this life no longer. There is no food in the house, and there is no sense in living without my little daughter who starved to death, or my husband. If you ever see Dmytro, tell him about us. He will understand our plight, and he will forgive me. Please tell him that I died peacefully, thinking about him and our dear daughter.

I love you, my dear neighbors, and I wish with all my heart that you somehow recover from this disaster. Forgive me for troubling you. Thank you for everything you have done for me.

Solomia.

¹The Ukrainian term for collective farm.

²Dmytro, a neighbor and distant friend of the author, had been jailed after punching a collective farm official who accused him of sabotage.

After reading the note, we stood there for a while, motionless and forlorn. Our mother tried to suppress the sound of her weeping, pressing the corner of her head scarf to her lips. Mykola gazed at the corpses in disbelief.

In my imagination I was recreating the agony of their dying: the child's hunger cries, and then the death convulsions of its exhausted little body.

How great must have been the sufferings of the mother. She had to listen helplessly to the pleas of her child for food, while she herself was near starvation. She must have felt great relief, I thought, when she saw her little daughter breathing for the last time. Then, in my imagination, I saw the mother attending to her lifeless child: dressing her in the best and cleanest clothing she had, praying on her knees near the body, and finally kissing her for the last time before her own suicide. . . .

Toward the end of March, the famine struck us with full force. Life in the village had sunk to its lowest level, an almost animallike struggle for survival of the fittest.

The village ceased to exist as a coherent community. The inhabitants who still managed to stay alive shut themselves within the walls of their houses. People became too weak even to step outside their doors. Each house became an entity in itself. Visits became a rarity. All doors were bolted and barred against any possible intruders. Even between immediate neighbors, there was little, if any, communication, and people ceased caring about one

another. In fact, they avoided each other. Friends and even relatives became strangers. Mothers abandoned their children, and brother turned away from brother. . . .

One must consider the inexorable pressure of hunger under which a person can completely become bereft of his or her senses and sink to an absolute animallike level. That happened to many of our villagers. The more resistant ones who kept on living with minimal or no food at all for some time, felt no more of the initial hunger pangs. They either lapsed into comas, or existed in a semicomatose, lethargic stupor. But some reacted differently. They became like madmen. They lost all traces of compassion, honor, and morality. They suffered from hallucinations of food, of something to bite into and chew, to satisfy the gnawing pains of their empty stomachs. Intolerable cravings assailed them; they were ready to sink their teeth into anything, even into their own hands and arms, or into the flesh of others.

The first rumors of actual cannibalism were related to the mysterious and sudden disappearances of people in the village. . . .

As the cases of missing persons grew in number, an arrest was made which shook us to our souls. A woman was taken into custody, charged with killing her two children.

Another woman was found dead, her neck contorted in a crudely made noose. The neighbors who discovered the tragedy also found the reason for it. The flesh of the woman's three-year-old daughter was found in the oven.

REVIEW QUESTION - answer in # form - 1 # per question

1. Describe the different ways people in Ukraine responded to the famine.
2. Why do think Stalin would allow this to happen?
Cite evidence from the reading, your notes, or the film to back up your answer.